1: Lowie E-5 (1926) 1939 NT20 Washo NT20

587 Though correct, sororate and levirate were not compulsory; Bill explicitly said that the bereaved person might marry anyone else.

606 There was no mother-in-law taboo. An old woman would say to her daughter's husband, "Go, get some water, and we'll cook and eat." Then they would get some wood; and the young man would obey, speaking "good" to his mother-in-law. When he killed game, he brought it home. Then the old woman asked her daughter to cook for her husband, and would be satisfied. A woman might advise her son-in-law, telling him that she was treating him like an own son, would bid him ask her own son whether he wanted to join in looking for game, and so on. According to Dave, fathers-in-law did not lecture their daughters' husbands in this fashion, nor, for that matter, did all mothers-in-law.

607 Brothers-in-law were friendly.

DEATH

764 According to Barrett,* cremation was formerly customary, whereas nowadays [178] there is burial. Jack did not confirm the first part of this statement, declaring that the Digger Indians burnt corpses whereas the Washo always put them [765] into the ground, interment being by relatives of the deceased. Everyone cried, but there was no hair cutting. If the dead man had fine clothes, they were [302] buried with him. Nowadays, when an Indian dies, his kin buy a coffin; also a [178] good shirt, clothes, and shoes, and put them on the corpse. The family do not wish to stay in the house, but put up a hut on a new site and move there.

[768] Dave, however, gave so circumstantial a statement about cremation that its occurrence, at least among some of the Washo, can hardly be doubted. When an Indian died, he said, an old doctor spoke to the survivors as follows: "Do not bury him, or a wolf or coyote coming along will smell the dead person and eat him. You must not bury him in the ground; burn him up, and pick up what is left of the bones to put them into some creek." All used to dance around the fire and cry. They would put up sagebrush two to three feet high and place [753] the corpse on top. The clothes of the deceased were hidden lest anyone wearing them should fall sick. An old doctor dreamed that people should not wear [787] the dead person's clothing. The Digger Indians when mourning mix ashes and grease to put on the face, which they do not wash for about five months. The Washo did not put anything on the face, but cried continually for three months [765] and did not wash the face for a year. Old men and women cut the hair as close as possible, but the young people did not care. The house where the death oc- [768] curred was not burnt, but abandoned. Sometimes the best-looking property—basketry—was burned with the corpse. The deceased man's bow was broken up and put up in the hills so that no one could use it thereafter.

According to Bill, the Washo sometimes buried and sometimes—but not very often—burned the corpse, putting it on a pile of brush. In the latter event the bones were subsequently interred.

* Barrett, *op. cit.*, 9.

2: Barrett E-5 (no date) 1917 NT20 Washo NT20

Each village or unit is presided over by an hereditary chief, called teūbĕ'yū, whose duties are to call his people together for ceremonies, feasts, and other special purposes, and to adjudicate disputes. In former times this office passed in the direct male line to the eldest son. More recently the office has been filled, to some extent at least, by selection of the most likely individual as a chief's successor regardless of relationship.

It is said that there is but one other official, the "rabbit boss" or hunting chief. This office is discussed in speaking of the rabbit hunt.

SOCIAL CUSTOMS.

No special customs concerning birth were noted except that the father usually gives presents to anyone to whom he sees fit. On the other hand no presents are given by others to the father, mother or to the new born babe.

In former times polygamy was practiced, there being no restrictions placed upon a man as to whom his second or other succeeding wife should be. On the other hand, monogamy was quite as prevalent as polygamy.

No special ceremony was required for marriage, according to informants. Even an exchange of presents was optional.

Upon death, cremation was formerly practiced. Nowadays the body is buried. There is no stated period of mourning, but there is an annual mourning ceremony, or "cry," accompanied by a big feast.

PERSONAL ADORNMENT.

The men formerly wore a clout and belt, and had, when necessary for warmth, or when desired for adornment, a buckskin or other skin blanket thrown over the upper part of the body. Informants state that there was no shirt or coat-like garment worn by the men.

The women, on the other hand, wore a sinew-sewed waist and a separate skirt, both of buckskin. The most universal and persist-

764 The dispute between the widow and the sister mentioned
[578] earlier was an argument as to whether the deceased would be buried in one of these sites or in the cemetery at Stewart, Nevada.

A white man who has lived in the area for ninety years, reported that as a boy he often came across caches of belongings of dead Indians in the mountains.
[178] Today, prized possessions are either crowded into the casket with the body or burned or secreted in some remote area of the Sierra.

Funeral ceremonies were apparently simple. The body was wrapped and carried into the hills to be interred. Prayers in the form of a short speech were
[782] directed toward the dead. "We are burying you because you are dead. It's not because we are mad at you or don't like you. But you are dead. Please don't come back and bother us."

765 Widows traditionally cut their hair in mourning, a
[302] custom which is still practiced. Stewart reports that mourners painted their faces black. My informants
[178] denied this, but one elaborated: "I remember when I was a little girl old Indians who had lost someone would cry a lot and let the tears run down their faces
764 and not wash their faces until they were real dirty
[626] and black with fire smoke." Crying at a funeral was expected and in fact positively sanctioned. At a funeral conducted while I was present the sheriff arrested a drunken Washo who was wailing quite loudly. The Indians were all bitter about this because: "All of us
[627] cry at a funeral whether we are drunk or not. That's the way the Washo do it." (This funeral was that of a murder victim and the sheriff was present because he feared there might be a reprisal attempt.)

A newspaper report of a funeral in Genoa, Nevada, in the late 1880's records that the Indians had borrowed a wagon from a white man to transport the corpse (that of a well-known Indian woman) to the burying ground. The wagon was followed by a large crowd of weeping mourners.

764 Modern funerals usually take place under the aus-
178 pices of a funeral director, and generally services are performed by a Christian minister from the Stewart
[797] Indian agency. After the white minister has left, it is usual for an older Indian to approach the casket and repeat the old funeral prayers. The reason for waiting until the minister leaves is to avoid hurting his feelings. My informants said the prayers made the
[768] older Indians feel more comfortable. It is usually not necessary to burn the deceased's home, but his be-
769 longings are disposed of. There is an increasing ten-
178 dency to tend graves and put flowers on them. The cemetery at Stewart appears to be well decorated with flowers. Two old Indian graves near Lake Tahoe are regularly visited and jars of flowers placed on them.[5]

650 When the husband of one of my informants died,

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[5]The concern for these particular graves may be in part motivated by the fact that they are a focal point in a Washo land claim. Because of California law concerning cemeteries, the Indians contend that the tourist camp presently on the site is there illegally and that the land is theirs. Thus far the camp operator has been enjoined from removing or desecrating the graves, but the Indians' claim has not been considered.

The hair was cut (gumgaowi) with a stone knife (tagil) and washed in plain water. The hair was always cut as the girl's puberty and when in mourning. Facial hair was pulled out with the fingers. A hairbrush (itwega) was made from the stiff dark brown root of the soaproot that was gathered west of the crest of the Sierras. This same brush was used in the seed pounding processes and then called an itgumbeyut.

Feathers were worn for almost any special occasion, often with a headband (ih¢pbey¢gul). Women wore feathers on the back of their head usually, while men wore them anywhere in the hair or tied on to their elbows or knees. Any large feathers may be worn, but magpie and eagle were favored.

The ear lobe was often pierced by men and women with a wooden awl to receive an ear ornament which consisted of a bead or shell pendent on a string or a bone tube. More rarely, the nasal septum would be pierced by men, usually a shaman, to receive a bone pin.

Necklaces (uml¢suk), bracelets (m¢liuy¢k), and other jewelry were made from shell (madap), bone tubes, a red berry (d¢ell¢l¢gi d¢tki), animal claws, seeds, plant stems, rose buds (p¢sum¢li), and cedar knots. Shell beads (makau) or pendants were made from Olivella, Dentalium, Haliotis and local freshwater shellfish.

The Washo used face and body paints as well as tattooing. Boys about nine and girls about fourteen or fifteen were often given decorative tattoos (mishu). The designs were the same for both sexes and consisted mainly of dots, lines, or circles. The pigment was a black soot (ts¢chit) mixed with grease. Roy James reported the use of acorn (malung) juice for tattooing. This was applied to the skin and scratched or pricked in with a sharp plant sticker from the buck brush plant (dau watl dama).

The process of pricking the ts¢chit into the skin was called balnasung. The operation would be repeated each day for two or three days. The tatooed spot would swell up a little, but not be particularly painful. Hank Pete's aunt put the letter "A" on his wrist so he would remember her.

Face and body paints of red, yellow, black, and white were used by both men and women for social gatherings, a bad dream, in shamanistic practices, or to prevent the skin from darkening during the summer. None was put in the hair. Red was commonly put on women's faces as a rouge, but this may be a rather recent innovation.

The red ochre (sawasung) was gathered south of Dayton and south of Markleeville. It was found in a powder form, wetted, rolled into a stick,

[P.352, B]

dance gave a reason for its omission, such as her attendance at a government boarding-school. In general, the ceremony is scrupulously observed. The modern ceremony is a modified version of the old one. The girl no longer climbs a mountain; she climbs a small hill. An automobile is waiting for her when she returns; she wears her slip when she is being bathed instead of being naked as was formerly the custom; she abstains from meat for only two weeks instead of a month; the second dance is usually omitted. Yet the essentials of the ceremony are maintained; and this is in the face of the teasing to which the Indian girl is exposed from her white schoolmates, for the public puberty ceremony makes her a conspicuous social object at the time of her first menses.

Marriages were celebrated with a minimum of ceremony. The most desirable Washo marriage was one arranged by the parents of the bride and groom. Such a marriage was preceded by an exchange of presents. To refuse a present was to reject the prospective bride or groom. Following the exchange of gifts, the new couple began to live together without further ceremony (Curtis, 1926, p. 97; Lowie, 1939, p. 308). The exchange of presents was optional, and occasionally a boy and girl would live together without the benefit of parental arrangements (Barrett, 1917, p. 9; Lowie, 1939, p. 308). Perhaps arranged marriages were never very frequent or else the custom began to die out very early, for in my interviews I found only two arranged marriages out of a total of forty-eight. Today, most people marry in the "tribal" manner, that is, they just begin to live together. Even those few who have purchased marriage licenses usually neglect to go to a justice of peace to complete the ceremony officially.

Curtis (1926, p. 97) says that the dead were formerly cremated. Lowie (1939, p. 310) and Barrett (1917, p. 9) confirm this but add that, by the time they studied the Washo, burial had replaced cremation. Following cremation, the Washo collected the bones of the dead person and placed them in a creek. The clothes and personal property of the deceased person were burned or hidden and the house he used was abandoned. The old men and women cut their hair and mourned for three months (Lowie, 1939, p. 310).

Modern funerals retain many Indian practices. Chief among them are the customs intended to make sure that the ghost of the dead person does not return to trouble the living. Before the body is lowered into the grave, an old man steps forward and makes a speech instructing the ghost to stay away. All of the dead person's property that can be buried is interred with him. Personal property must be destroyed, for this is the "road" by which the ghost of the dead can return and trouble the living.

RELIGION AND CURING

The shaman was the principal religious figure. He possessed supernatural power (wegeléyu) which he received in dreams and which he learned to control during an apprenticeship of several years under an experienced shaman. A shaman could use his power either to cure sickness or to kill. Supernatural power could come from the deer, rattlesnake, "water-baby" (a small, white, manlike creature which lived in streams, springs, and lakes), bear, and eagle. The Washo call both the sources of power and the power itself wegeléyu.

881 178 dance they mix food with sagebrush and you spit it out. You wear a slip and they dump water on you early in the morning." Her mother talked to her about the dance and said they have it because the Indians always had it.

In summary, the women under 30 mentioned the embarrassment of bathing and the taboos as unpleasant; but they enjoyed the prestige of a big party. Another unpleasant feature mentioned by Holbrook was the teasing the girls undergo at school, for their fasting and the preparations for the dance announce their condition to all. However, the youngsters themselves made no mention of this. The women 30 and over referred to the dance as a pleasant occurrence in their lives and as an event that was expected in the life of every girl. It seems likely that a woman's memories of the dance become more pleasant as she grows older. Since it is the older women who sponsor the puberty dance, its survival seems assured for the immediate future.

Ceremonies at Death

764 Funeral rites were not elaborate. The dead were formerly cremated, according to Curtis, Barrett and Lowie. When Lowie and Barrett studied the Washo, burial had replaced cremation. Stewart's informants reported only burial. Hank Pete volunteered the information that the dead were never cremated, but we believe this indicates only that the early settlers and missionaries had frowned so severely on cremation that the Washo had abandoned it and were reluctant to talk about it. At the funeral an old person of either sex stepped forward and made a speech instructing the ghost of the dead to stay away and not bother the living. The relatives cried and wailed continually and were joined in this lamenting by other spectators. Holbrook considers the amount of crying in Washo funerals uite noteworthy, apparently in contrast to white funerals. Lowie (1939, 310) says that the corpse was cremated on a 765 pile of sagebrush with the mourners crying and dancing around the fire. The bones were picked up and put in a creek. The mourners cried continually for three months and did not wash their faces for a year. One of Lowie's informants said there was no hair cutting and another said that old people cut their hair as close as possible. Stewart reports that the mourners didn't wash, abstained from gambling, cut their hair, and didn't remarry for one year. 764 The period of mourning terminated with a bath. Lowie says that the house of [768] the deceased was abandoned, some of his property hidden, and some burned with him. Curtis (1926, 97) says the deceased was cremated by burning his house.

764 178 [768] The modern Washo bury their dead. The mourners cry and wail as formerly, and an old person still makes a funeral speech. The personal property of the deceased is buried with him and his house is abandoned. The

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funeral speech, the destruction of property, and the abandonment of the house are all connected with a belief in ghosts who can cause sickness for their living relatives. Property is the "road" by which the ghost can return from the land of the dead. Its destruction prevents the return of the ghost (Freed and Freed, 1963). Houses are not destroyed for they are too valuable, but they are abandoned for a time and purified by smoking with sagebrush before reoccupancy. We did not observe any hair cutting for funerals. Holbrook says that the first thing people must do on returning to their homes from a funeral is to wash their faces. Thus it is doubtful if the year's prohibition on washing the face is still maintained, but we have no testimony on this point with regard to mourners. The name of the dead is permanently taboo, as it was formerly. The modern Washo funeral often takes place immediately after a Baptist service held by a white missionary in the Dresslerville church.

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The Shaman's Curing Rite

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The Shaman's curing rite is described in some detail in Freed and Freed (1963) and so only a summary will be given here. The shaman cured diseases by means of supernatural power. If the disease was caused by a ghost, [775] the shaman identified the ghost and the property it had traveled on. He then told the patient either to get rid of the property or to treat it properly. If the [753] disease was due to the intrusion of a foreign body into the victim either through [754] sorcery or because the victim had mistreated food such as pinenuts, the shaman sucked out the object causing the disease. The shaman used a variety of implements in his curing, some of which represented the sources of his power. A tubular bone pipe, tobacco, and a cocoon rattle were used by all shamans. [756] The eagle feather was frequently used, for the eagle was a potent source of power for many shamans.

The curing ceremony was held each night for four nights in the home of the patient before a crowd of spectators. The shaman prayed to his power, sang songs received from it, smoked and blew smoke on the patient, shook his rattle and walked about. He alternated these activities until about midnight on the first three nights of the ceremony and continued until dawn on the fourth night. On the morning after the fourth night everyone took a bath to conclude the ceremony. At some time during the ceremony the shaman had a vision [787] that told him whether or not the cure would be successful.

The modern curing rite is apparently similar in all its essentials to the aboriginal one. Minor changes have occurred. Cigarettes are used instead of a tubular stone pipe; the ceremony is sometimes shortened to two nights; and the shaman no longer goes into a trance, vomits out the disease object, paints the patient, or brushes away the disease as reported by Stewart (1941, 413-14). 755 178

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[824] Suicide was sometimes accomplished by eating Western Water Hemlock (dime? dé'gus).[6] Hank Pete related a modern double suicide. "Up at Coleville at a rodeo a young lady killed herself with a pistol in the head when she was refused money by her grandmother. The mother of the girl killed herself when she heard about her daughter. They saw her going down to the river. They thought she was going to jump in. Instead, she ate some wild parsnip that grows there. It took her about an hour and a half to die. That's the only time I've heard of Indian suicide. There have been a lot of killings."

764 There was a great amount of variation in disposing of the dead. They could be left where they fell if they died away from camp, buried, cremated, put up in a tree, in a hollow log, or left in the house where they died. The most common means seems to have been burial with the body extended. A trench big enough for the body and about 2 to 3 ft. deep was dug with digging sticks. Baskets were used to place the dirt to one side. The body was prepared by male relatives, but any person could do the job. The body was laid flat on its back. Some of the property of the deceased and gifts of food were laid in with him. The whole was covered over with dirt and a pile of stones. The deceased was dressed in his own clothes and wrapped in his own blanket. Harry Hawkins, an elderly white resident from Woodfords, California, said he often saw the Washo wrap the deceased in a bearskin robe for burial. The remainder of the property of the deceased was broken up and thrown away, or burned. Those who participated in the burial would wash themselves afterward.

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764 The house of the deceased was usually torn down and left to rot. It was occasionally burned, sometimes with the deceased and his property inside. The latter practice was more common during the winter when the hard ground and snow prohibited burial.

764 Hank Pete (born about 1884) told of a winter burial he saw as a youth. "They burned out the stump of a tree and dragged the body there and wrapped him up in some hide and got willows to tie him up and put him in there. His legs were in the hole and his head was up. He froze there. Later they saw the magpies were after him so they threw brush and rocks on top of him."

Lowie (1939, 310) related that "All used to dance around the fire and cry. They would put sagebrush two to three feet high and place the corpse on top. The clothes of the deceased were hidden lest anyone wearing them should fall sick. . . . According to Bill, the Washo sometimes -- but not very often -- burned the corpse, putting it on a pile of brush. In the latter event the bones were subsequently interred."

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6. Literally "water sweet potatoes", Cicuta douglasii. (Juanita Schubert, personal communication)

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Mourning took place around the grave. Both male and female relatives cut their hair short and buried the hair clippings. Ashes were smeared on the mourners' heads. All mourners would abstain from washing until the mourning was over and then would take a bath. The people cried, wailed, and spoke to the deceased saying "You are dead now. I'll never see you again. My wife [or other appropriate term of address], I don't want to see you any more. We can't talk like we used to. Don't make any noise outside our house. You live under the ground. We don't want to see you any more."

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It is reported that if you did not appear sorry the spirit would come and take you or another relative away with him. The mourning ceremony might last up to four days. After that most of the people attending would wash and be finished. But the wife or husband of the deceased is reported to have remained in mourning for a considerably longer time, perhaps a year or more. There was a permanent taboo against speaking the name of the deceased in front of the deceased's close relatives.

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Hank Pete said that one way to get a deceased person out of your mind and to stop hearing his voice was to hang a pendant of manzanita berries from the lobe of the ear. The berries were tied with sinew through a hole made in the lobe.

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Susie Dick told Dangberg (1919, 5-6) of the following funeral.

"Susie's niece died Thursday, August 7th. On Friday Susie went to the funeral. . . . This dead woman's grandfather was a doctor. He kept trying to give her a dream, but she would not believe it and died as a result.

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"Her funeral will be conducted in this way. The people will all gather about the corpse. The relatives will wail. Those of the spectators who do not join in this will be forced to do so by the relatives.

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"A doctor will address them and when they grow tired standing he will permit them to sit down. Everyone present will go touch the corpse and repeat in so doing a short exhortation to the spirit: 'Go away,' 'Do not bother us,' etc. At this time each person will lay a handkerchief, a piece of money, etc., upon the corpse an an offering to the spirit to make it content to stay away. Finally the people will take the corpse to the burial ground and bury it. Susie said, 'There is such a ground near Woodfords. One can hear the dead Indians singing and speaking there.'

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ANTHROPOLOGICAL RECORDS

		To	K1	K2	Ku	Te	T6	Pa	Wa	At	Sa	Yg	Wd	K1	AT
	2399. Purified by washing	+	–	–	–	–	–	–	–	–	+	–	+	–	–
	2401. Burial	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	2402. Body extended	+	+	+	+	+	+	+	+	+	+	+	+	+	–
	2404. Head in any direction	+	+	+	+	+	+	–	+	+	+	+	+	+	–
	2404a. West	–	–	–	–	+	–	+	–	–	+	+	+	–	–
	2406. In rocks	+	+	+	+	+	+	+	+	+	+	+	+	+	–
	2407. Rock covering	+	+	+	+	+	+	+	+	+	+	+	+	+	–
	2408. In earth	+	+	+	+	+	+	+	+	–	+	–	–	–	–
	2410. In mountain	+	+	+	+	–	+	+	–	+	+	+	+	+	–
	2412. Cremation	–	+	+	+	–	+	+	–	+	–	+	–	+	+
	2413. All deceased	–	–	–	–	–	–	–	–	–	–	–	–	–	+
N	2416. Witches	–	+	+	+	–	+	+	–	+	–	+	–	+	–
[76]	2417. Cremation in house	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	2418. In pyre	–	–	+	+	–	+	+	–	+	–	+	–	+	+
	2419. On pyre	–	–	+	+	–	+	+	–	+	–	+	–	+	+
	2420. Bones buried afterward	–	–	–	–	–	–	–	–	–	–	–	–	–	+
	2421. Funeral speech by old man	–	–	–	+	–	+	+	+	+	–	+	–	–	–
NWA	2422. Relatives cry	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	2423. Gifts to deceased	+	+	–	+	+	+	+	+	+	–	+	+	+	+
	2425. Destruction of property	+	+	+	+	+	+	+	+	+	+	+	+	+	+
763	2425a. House torn down, moved	+	–	+	–	–	–	+	+	–	–	–	–	–	–
NWA	2426. House burned	+	+	–	+	+	+	+	+	+	+	+	+	+	+
	2427. Other property burned	+	+	+	+	+	+	+	–	+	+	+	+	+	+
	2428. Other property buried	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	2429. Some taken by relatives	+	+	–	+	–	–	+	–	+	+	–	+	+	+
[76]	2431. Deceased children and adults treated alike	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	Mourning														
NWA	2432. Female relatives crop hair	+	+	–	+	+	+	+	+	+	+	+	+	+	+
	2433. Burn hair clippings	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	2433a. Bury hair clippings anywhere	+	–	–	–	–	–	–	+	–	–	–	–	–	–
	2434. Throw away hair clippings	–	+	–	–	+	+	+	–	+	+	–	+	+	+
765	2437. Gash legs	–	–	–	–	–	–	–	–	–	+	–	+	–	–
	2438a. Smear faces	–	+	+	+	+	+	+	–	–	–	–	–	–	+
	2439. Abstain from washing	–	+	+	+	+	+	+	+	–	–	–	–	–	+
	2440. Months before remarriage: any number	–	–	–	–	–	–	–	–	–	–	+	+	–	–
	2440a. 12 or more	+	+	+	–	+	+	+	+	+	+	–	–	+	+
	2441. Male relatives crop hair	+	+	–	–	+	+	+	+	+	+	+	+	+	+
	2442. Burn hair clippings	+	+	–	–	–	–	–	–	–	–	–	–	–	–
	2443. Throw away hair clippings	–	+	–	–	+	+	+	–	+	+	+	–	+	+
	2444. Abstain from gambling (months): up to 8	–	+	+	–	+	–	+	–	–	–	+	+	+	–
	2444a. 9-12	–	–	–	–	–	+	–	+	–	–	–	–	–	+
	2446. Abstain from washing	–	–	–	–	+	+	+	+	–	–	–	–	–	–
N	2447. Months before remarriage: any number	–	–	–	+	–	–	–	–	–	–	+	+	–	–
W	2447a. 12	–	+	–	–	+	+	+	+	+	+	–	+	+	+
A	2447b. 24	+	–	+	–	–	–	–	–	–	–	–	–	–	–
784	2448. Mourning terminated by mourner washing	–	–	–	+	–	–	+	+	–	–	–	–	–	+
	2450. Taboo on name of dead	+	–	–	–	+	+	–	+	–	+	–	+	+	+
	2451. Permanent	+	–	–	–	–	–	–	+	+	–	–	+	–	+
	2452. Only in presence of kin	–	–	–	–	–	+	–	–	–	–	–	–	–	–
	2455. Annual Mourning Ceremony	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	RELIGION														
	Shamanism (poha'g'and)														
NWA	2469. Male shamans (mana pohari)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
756	2470. Female shamans (moromi pohari)	+	+	+	+	+	+	+	+	+	+	+	+	+	+

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